The Bands of Love and Peace:

OR,

The DUTIES of Christians ONE to ANOTHER;

Walking together in the Fellow-ship of a Particular Congregation.

TOGETHER

With their DUTY to their Pastor or Minister, and his DUTY to them.

Being Wrote formerly by a Reverend Minister of the Congregational Perswasion, and now Reprinted to Rectifie the Disorders in CHURCHES.

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To all Orderly Congregations of Christ, in *LONDON*, or Elsewhere.

BELOVED,

This short tract being part of a book, published many years ago by a pious and learned minister (as we are informed) of the congregationall perswasion: The Book being out of print, or very scarce; Divers ministers *meeting with it, and finding the subject matter of it of very great Importance; and also greatly wanting at this present time, by reason of the grand Evils and Disordors, of Churches, and Church-members; thought good to advise the Reprinting of it.*

First, *The Disorders of some Churches are to be bewailed, who countenance and encourage Members upon very small Differences, to rend themselves from Sister Churches; to the weakning the Hands of their Ministers, and afflicting and disquieting the Peace of such respective Congregations, and to the Reproach and Scandal of Religion, with such who indulge or allow of such Evil Practices; which Evils are Justly expos'd by the* Reverend Mr. Isaac Chauncy *in his* late Book, *called, the* Power of the Keys.

Secondly, *As to Members, who are herein guilty, we mean of such Practices; let them read what the said* Author, *as well as this hath said; besides we can't but bewail that great want of Love, among Members of the respective Congregations to one another; and their unchristian and unreverent Carriages and Behaviour to their Pastors; which is one cause no doubt, of those sad witherings, that too palpably appear; and until these Disorders are rectified, it may be feared, Things will be worse every Day; Therefore for a Prevention, we think such Ministers who encourage such weak and wavering Persons, touching such Undue and Sinfull Practise, ought to be Disowned and discountenanced for their palpable Arrogeney, and seeming pretended Superintendency over other Churches; whose Authority and Purity in Doctrine and Discipline is equal with, and perhaps exceeds theirs.*

But not to retain you at the Door, we do earnestly recommend this short Tract, *to all Members of the respective Churches; (the Language, or Stile we do not commend) but the matter we cannot but highly approve of, and as we found it you have it, only with Two or three Lines added on one or Two heads: And that a Blessing from the Lord may attend it, Shall be the Prayers of Us who recommend it.*

Farewell.

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THE

Bonds of Love and Peace, &c.

Duties to one another, as Members of Chriſt, and as Church-Members; walking in the ſame Communion together, obſerving the ſame Ordinances, with (and under) the ſame Miniſtry.

1. FIrſt then, We do own and profeſs to one another, that we are Indiſpenſibly bound to *Love one another*: This Duty is Influential into all other Duties, and an Internal moving cauſe towards our free, and well Performance of every Duty; yea, it is abſolutely neceſſary for the diſpoſing and qualifying of us, for all other Duties whatſoever. *Indeed, this is the Work of Works, and Duty of Duties*; and it is (in a ſenſe) the All in All-things, and Performances. The Lord Jeſus hath often

Commanded it, and Earneſtly Commended it to us, *John* 13. 34, 35. *John* 15. 12. 1 *Peter* 1. 22. *Eph.* 5. 2. and often in the Firſt *Epiſtle* of *John*, and elſe-where. This Love is the Bond and Ligament, which joines and knits us faſt together, and makes us one; of one Heart and Soul, Will and Affection, to one another. It is the *Bond of Perfectneſs*, *Col.* 3. 14. Without this Love, we cannot be the peculiar Diſciples of Chriſt. This Love, with the will of Chriſt, is, and muſt be the ground and cauſe of our ſpiritual Union and Church-Communion. Without this Love one to another, we are but ſhadows, cheats, and deluſions to each other.

We muſt love one another for Chriſt's ſake, becauſe he hath commanded us ſo to do, and becauſe it is our duty. We muſt love one another not on, or for, by-ends and carnal reſpects; no, but we muſt love one another for the Grace and Image of Chriſt that appears in us; becauſe of our near Relation to Chriſt and God the Father, and for the profeſſed ſubjection to Chriſt that we make. Becauſe we are all (in profeſſion at leaſt) partakers of the ſame Faith and Hope, of the ſame Spirit and Love, of the ſame Reſpect with God, and under the ſame care and Bleſſings. Be-

Becauſe we ſeem to be entituled to the ſame Inheritance, and to be all intending, minding, and walking in the ſame way to Heaven; and becauſe we all ſeem to be the Beloved of God. On theſe and ſuch accounts we are bound to love one another.

2. We muſt love one another with the ſame kind of Love wherewith Jeſus Chriſt loveth us, and wherewith we love Chriſt.

3. Our Love muſt be true, hearty, *fervent, and unfeigned*, 1 Peter 1. 22.

4. It muſt be ſtrong, yea, a growing and encreaſing love too.

5. Our Love one to another muſt be open and free, without any ſecret reſerve, or mixing it with Flattery or Diſſimulation, *Rom.* 12. 9. It muſt be the ſame behind our backs that it pretends to be unto our faces, or it will never hold weight in the Ballance of the Sanctuary; and God abhors all diſſimulation and double dealing in this matter, and minds what we do in it.

6. All true, ſpecial, Spiritual Love one to another, is laſting and abiding, conſtant and unchangeable. It will not be throwu off, or dwindle away by paſſions, or private ſelf-intereſts or quarrels, or becauſe we do not pleaſe one another in every thing. It will not change with the wind of our humours and fancies, nor vaniſh away by

ſome offences or unkindneſſes we may receive from each other. No Condition, Temptation, or Providence can make this Love wither and dye, but it will ſtand firm and impregnable in our hearts in all changes, ſtorms and tempeſts. A backbiting Tongue ſhall not quench it, nor failings interrupt it, ſo long as we can ſee the Image of Chriſt in one another. A Temporary Love was never right, nor acceptable unto God.

7. It is and muſt be a Conſcientious Love too. This Duty muſt be lodged in our Hearts, Judgments and Conſciences, and we muſt make Conſcience of Loving one another, as Chriſt hath and doth love us, becauſe it is the will of Chriſt our bounden duty.

8. We muſt Love one another with a *fruitful Love*, or elſe it is of no account in Heaven, nor among our ſelves of any uſe to promote, and anſwer the ends of Love one to another. Chriſt's Love to us is an exceeding fruitful love; it doth abound with many glorious and comfortable iſſues and effects unto us. Now ſuch for kind muſt ours be one to another, even ſo muſt we love. Chriſt's Love is exceeding fruitful, and ſo is the Love of Chriſt in his Peoples hearts a fruit-bearing Love unto Chriſt, and alſo to one another, eſpecially in the

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ſame Houſhold of Faith, Gal. 6. 10.

1. It is a *forgiving Love*; ſuch is Chriſt's Love to us, and ſuch is his love in Believers hearts and practiſes one to another. They know that *He hath loved them, waſhed them from their ſins with his own blood, and forgiven them ten thouſand Talents* of debts and offences, *Rev.* 1. 5. *Matth.* 18. 24. and therefore they can and will forgive one another a *hundred pence*, Matth. 18. 24. Chriſt is willing and ready to forgive us, and he doth it really and heartily. He pardons freely and fully, and forgets the Injuries done unto him by us: God forgives us ſo, as to renew his Acquaintance and Communion with us. He carrys about no Grudges or Diſguſts at us in his heart, when and where he forgives; neither may we againſt one another; and he carryes himſelf towards us as if we had never offended him. *We muſt forgive one another, even as God for Chriſts ſake hath forgiven us*, Eph. 4. *ult.* God's free Love and Pardon to us melts our hearts into Godly ſorrow, and cauſes great Repentance for our ſins; and ſo muſt our Love and pardoning one another freely, work in us the ſame likewiſe.

2. Chriſt's Love *is a forbearing Love*, and ſuch muſt ours be to one another, *Col.* 3. 13. When he ſees us ſin, *He waits on us, and for*

us, that he may be gracious unto us, Isa. 30. 18. and doth not violently or hastily fall foul upon us. He sends to us, warns and admonishes us, calls after us, and earnestly beseeches us to return again unto Him, to consider our ways, and amend our manners, *Jer.* 3. 1, 14. 2 *Cor.* 5. 20. *Hag.* 1. 5,7. He gives us time and space to consider and Repent, and follows us day after day, and knocks at our doors with Entreaties, to bring us back again unto Himself, *That our Iniquities may not be our Ruin*, Ezek. 18. 31, 32. His Patience is lengthened out, even to long-suffering towards us; and that then, when he might crush and break us as a Potters Vessel; if he would. Now thus should our Love cause us to do, and so to carry our selves one towards another, in Obedience and Conformity to Christ, and that it may appear we are his Disciples indeed. As we must forgive, so we must forbear one another in Love also. But here we must carefully distinguish between meer private and personal Offences, which respect our selves alone, and such as are open and concern the Church. The first sort of Offenders and Offences we only intend, because they do only concern our private persons or interests, without hurt or prejudice to others, or the Church. But such

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Offenders and Offences as the Church or others are concerned in, we muſt deal with them in Chriſt's way and appointed order; though with forbearing ſpirits as much as we may, reſpecting the Name of God, the Laws and Church of Jeſus Chriſt, the diſcharge of our own duty, and the danger and welfare of the Offenders ſouls; and with hearts ready to forgive them, when they ſhall manifeſt unfeigned Repentance for their ſins. But we may not, neither can we actually forgive ſuch certain known Offences, as individual Members, becauſe the whole, or many others are offended and injured by them; and therefore it muſt be a joynt publick forgiveneſs upon evident Repentance, *Math.* 18. 2 *Cor.* 2.

3. Chriſt's Love is a *tender-hearted ſympathizing Love.* He loves us and pities us, and He is kind and gracious unto us; very ſenſible of our Tryals, Troubles, and Sufferings, eſpecially ſuch as befall us for Righteouſneſs ſake, *Math.* 5. 10, 11. 2 *Tim.* 2. 12. *He makes and accounts our ſufferings his own, and in all our Afflictions he is Afflicted,* Iſa. 63. 9. Acts 9. Zach. 2. 8. *He rejoyces in his Peoples joy, and Weeps, as it were, with them that weep,* Rom. 12. 12, 15. He is moſt kindly affectionated towards them, *and feels their Grievances,* Heb. 4. 15. His

heart

heart is open to them, and they lye near his heart. When they cry to him in their misery, *He hears them*, 1 Pet. 3. 12. and when their Wounds bleed, he heals and binds them up. When they are Sad, he Comforts them, and when they are burdened, he eases them. When their souls are Sin-sick, he Visits them, and applies healing Medicines to them for their health and cure; like a tender-hearted Physician He *makes their Beds in their Sickness*, and lifteth up the Weak. *He stays his rough wind in the day of his East wind*, Isa. 27. and he is very good unto them. *He healeth the broken in heart, and sets their Bones in joynt; strengthens the weak Hands, and confirms the feeble Knees*, Isa. 35. When he sees them Oppressed, he appears for them, and delivers them from the hand of the Oppressor. When they wander out of the way of Truth and Peace, he seeks them out, and brings them back again unto their Sheepfold, and makes them to *lye down, and feed in green Pastures*, Psalm 23. 2. When they are Hungry, he Feeds them, and when Poor and almost Naked, he Cloaths them. When they are grown cold and dead-hearted, he warms and quickens them; and when they are even fainting, he revives them. When they are dull, heavy,

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and very ſleepy, he awakens and rouſes them up; and when they are negligent and careleſs, he ſtirs and provokes them to their work. His Love unto them conſtrains him to do all this, and much more for them, in a way of tender ſympathy and compaſſion. And hereby he ſhowes us what we ſhould be and do, and how we ſhould ſympathize one with another in our great afflictions. Therefore, let our Love declare it ſelf, and manifeſt that it is right, by ſympathizing one with another; and having a fellow-feeling of each others burdens and diſtreſſes, and in helping and ſuccouring ſuch as ſtand in need of it, 1 *Cor.* 10. 24. *Phil.* 2. 25. *Heb.* 13. 3. That we may be like Chriſt our Head, and ſhew our ſelves to be Brethren indeed, by ſo loving each other indeed, and in truth, and practiſe; 1 *John* 3. or elſe our love to one another is but a pretence.

4. Chriſt loves us with an *affable, friendly, intimate and familiar love.* He doth not diſdain to Viſit us, and hold cloſe communion with us, although there be an infinite diſtance between him and us. He doth not carry it ſtrangely towards us, but opens to us the very ſecrets of his heart, *Pſal.* 25. 14. *Math.* 4. 11. and that becauſe he loves us. He is free to talk with us,

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and to communicate unto us. He admits us to *ſit at his Table, and to walk in his Galleries* with himſelf; and he is very courteous and condeſcending unto us. He doth (as it were) forget the diſtance there is between him and us, and the Soveraign Royalty he hath over us, when he holds Communion with us. Oh! what a bleſſed Example hath he given us to imitate, and how careful ſhould we be to carry our ſelves ſo to one another, whatever diſtance is between us in ſome Carnal Reſpects; we muſt not be *Churliſh* Nabals, nor of ſower and harſh, ſtrange and bitter ſpirits, one to another. And if we do truly and rightly love each other, as Chriſt loves us; we ſhall be conſtrained, and eaſily perſwaded by love, and the will and example of Chriſt, to be ſuch, and ſo to carry it one to another in the fear of God, 1 *Pet.* 3. For it is certain that ſpiritual love doth ſweeten our hearts and ſpirits, and it takes off in a great meaſure, that natural ſowerneſs and brackiſhneſs that was in them.

5. Chriſt's Love to us, *makes us one with himſelf; ſo that he and us are of one heart and ſoul, and engaged in the ſame common ends and intereſts, in the ſame will in ſome ſence.* What is his is ours, for our uſe, at his pleaſure; and what he wills, the ſame do all ſincere Believers will likewiſe. What

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he loves, they love; and what is his concern, is theirs too. They have Chriſt's heart, and he hath theirs, and that which pleaſes him, pleaſes them alſo. So our love muſt, and will (if right) make us of one heart and ſoul, with and towards one another. Every particular muſt be ſwallowed up, and reſolved into the general good and intereſt of the whole, and the whole into the good of Particulars. For it will tell us, that we are not our own, but one anothers; and that we do not live in a Church-Relation for our ſelves only, but for the good of whole; and that we have not received Talents of mercies for our our ſelves only, but for the benefit of the whole Houſhold of Faith, of which we are a part. Love is of a generous, noble and diffuſive Nature, and as it works in Chriſt, for and towards us, ſo in ſome degree it works and operates towards Chriſt and one another. It tells and perſwades me, that the great Lord hath made me a Steward for others, and that the ſtock that is in my hand of any good, is for the uſe of the whole Family, and that I had not had ſo much but for their ſakes and uſe: Alſo true Love will make me publick ſpirited, free and generous in my Stewardſhip, as remembering that what I have is not my own, but theirs too. Thus is the Love of

Chriſt

Christ opened and expressed towards us, and this he hath told us is the case and condition betwen him and us, by vertue of Union and Relation. Now we are bound to walk towards on another, as he hath walked towards us, 1 *Joh.* 2. 6. and he hath given us Examples of the way of his Love to us, *That we should follow his steps*, 1 Pet. 2. 21.

6. *Special Love will not suffer Church-Members to think or speak worser of one another, than what we see in, or certainly know by each other.* For it is the nature and property of true Love, not to think evil of their Brethren, nor judge of them more than they ought, or have evident proof of, 1 *Cor.* 13. 5, 7. This Love abhors groundless jealousies and suspitions of one another, excepting where there are apparent and undeniable proofs of it, or for it; yea, it will cause us to *esteem others better than our selves, and in honour to prefer them before our selves*; except it be where we do really and unprejudicedly see, and know reason against it in any by their unworthy words, deeds, or carriages.

This Love will cause us to hope, think, and speak the best we reasonably may of one another, and to uphold and maintain each others Reputation and good Names. And we

we may be ſure, that where this is wanting, and the contrary ſpirit and practiſe is found; that there is no true Love in them towards ſuch Members: For as true Love ever thinks and ſpeaks the beſt of Brethren, ſo true Hatred thinks and ſpeaks the worſt.

7. True and ſpiritual Love in any, *will provoke and ſtir them up to walk lovely towards all, that ſo they may encreaſe and draw forth the love of others to themſelves*; and it will make them avoid and eſchew what-ever may rationally hinder Love in any, or our Cordial loving of one another; and cauſe us to take good heed to our ways, that we do not lay ſtumbling-blocks in the way of Love. Special Love will not ſuffer us to hurt or wrong one another, will cauſe us to endeavour the removal of all Obſtructions that may lye in the way of it. For it is the nature and property of true Love, to deſire and endeavour to have a plain and open entercourſe and way, both in laying out and taking in.

Now there are many, yea, too too many offenſive Carriages, and ſad obſtructions in the way of hearty Love, which true Love will endeavour to avoid and remove.

As, 1. *Strangeneſs* one to another is a great Impediment: For as a Friendly familiarity draws out and encreaſes Love, ſo ſtrangeneſs quenches it.

2 *Pride*, For it is evident that proud and haughty words and carriages, to or before one another, do exceedingly hinder Love. For as meek and humble Persons and Carriages are most lovely and desireable objects, and draw forth Love; so Pride destroys and breaks it.

3. *A peevish, touchy, and coatradicting, froward person is very unlovely and undesireable*, whatever else may be seen in him. For a Peevish and Wrathful person, who seems to be ruled by these Evils, and frequently vents and vomits them forth, makes himself rather an object of Hatred than Love, by such Satan like abominations. And the Scripture forbids us *to make any friendship with such*; for as they are in their carriages grievous and abominable unto men, so to the Holy God likewise, *Prov.* 2. 12, 15. *Prov.* 3. 32. *Prov.* 8. 13. *Prov.* 22. 24. Therefore, if they are not loved and regarded as others are, they can blame none but themselves; because they hinder Love by the works of their own hands. For as patient, quiet, and sweet spirits are lovely and desirable, so the aforesaid Spirits and Carriages are loathsom and abominable. And oh! that all of us would speedily cleanse our selves of this detestable wickedness, and remove this great stumbling-

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block out of Love's way, or put off our profession of Godliness: For such Spirits and Carriages in any of us, are great stains and blemishes to our holy Religion, and great Scandals to one another; and so is a *sullen, sower spirit and carriage also.* For where these Evils are rife, what can we see of the Image of God in them; but we may see much of the Devils.

4. *A frothy, vain, and lavish spirit, and such as are given to much vain talk,* do thereby hinder Love; and that by making themselves very Unlovely thereby. For it is the Serious, Heavenly, and Spiritual Man, that is the lovely and acceptable man unto holy Persons; and the less of that is found in any, and the more of that which savours of the Flesh; surely the more unlovely he is, as all will judge. But

5. *Refusing to be informed of our known and apparent sins by such as are privy to them,* and endeavour to bring us to the sight and sense of them, and to unfeigned Repentance for them, turning a deaf Ear unto the Counsels, and trampling on their Brotherly Reproofs and Admonitions, is a very great obstruction unto Love; for such do render themselves exceeding unlovely by their so doing.

6. *Discord and quarrelling greatly quench and hinder Love.* For Love and Peace are

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as *Twins* that must ever go together, and unite as one in the same persons: For God hath joyned them together; and where Peace is wanting, there cannot be true Love, neither are Peace-breakers in Churches or Families, meet objects of Spiritual Love; but they are hateful, grievous, and odious, as being utterly unlike unto God and Jesus Christ; and therein they are like unto, and resemble the Devil; yea, they are odious and hateful unto God himself, *Prov.* 6. 19.

7. *Boastings and Glorying in our selves*, in our Atchievements, Performances, and Successes, is very hateful and obstructive to Love. For such things savours too much of hateful Pride, Vain-glory, and Self conceitedness; yea, and of Robbing God of his due, to whom all the Glory and Honour belongs.

8. *Neglecting of, and careless coming to the Church-meetings*, and Ordinances and Worship of God there; is a great stumbling-block in the way of Love one to another. There evils do very much blunt the edge our love, and cool our affections to them. For such neglects and careless walking do tempt such as are serious in their duty, and faithful in their place and work with God, to think

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that they are not upright with God, or that they regard neither God nor his Worſhip; neither the Church, their own ſouls, nor the Miniſtry of Chriſt among them.

For if they did regard them indeed, how could theſe neglects and careleſs comings of theirs be ſo frequent, as ſad experience ſhews they are. Theſe are ſome of the hinderances of Love, all which we muſt carefully avoid, and true love will much oblige and conſtrain us ſo to do.

9. Beſides theſe mentioned, there are many other great obſtructions in the way of love, as *raſh, uncharitable, and unjuſt cenſuring and judging one another*, upon ſome perſonal and private offence or old grudge; *Whiſpering* at, and *Back-bitting* of one another: *Deceiving* of, and *dealing Deceitfully* one with another. *Ingratitude* for Kindneſſes done to us, and a *careleſs neglect of helping* one another in time of need, and the like.

10. Another fruit of true love one to another in this, *It is generouſs and diffuſive*, and it makes us ready and willing unto, and free and chearful in the doing of one another good turns. Special Love ſeeks, and is glad ofopportunities to ſerve and do good unto others; and never better pleaſed then when it may be and is really uſeful. True

Spiritual

Spiritual love is not confined within doors, neither can it keep always at home; Self-love is all for Self, but the love of Christ in our hearts is much concerned for others. Self-love is private to a Mans self, and terminates in Carnal Self; but this Spiritual love is publique spirited, and eyeth, mindeth, and intendeth other objects without himself. Nothing satisfies and rejoyces it so much, as when it can and doth serve Christ and souls, and fain it would be always doing, as well as receiving good. Christ's Love to men is such, and all Saints that are upright with God, are partakers of the same love for kind, that Christ hath for his People; and it can and will operate and exert it self to the Brethren, as his doth, if not obstructed by us. His Love hath moved him to do us good, and his love in our hearts must needs move, and prompt us to do one another good, according to our Abilities; and herein it makes us like Christ. He greatly rejoyces and delights in doing good to men, and in spending himself and his favours, on them and for them, *Prov.* 8.30,31. *Psal.*40. *Heb.* 10. And assuredly, if our love to one another be of the right kind, it will make us publick-spirited, and communicative, and free and chearful in designing, projecting and

and endeavouring to ſerve, profit, and do good to one another, *Gal.* 5. 13. *Acts.* 20. 24. 2 *Cor.* 12. 15.

11. Special Love *will make us careful, watchful and Circumſpect, that we may not juſtly and really offend one another* by any ſinful, unworthy or unbrotherly words, deeds, carriages, in careleſs Omiſſions or Commiſſions. It will powerfully perſwade us to labour *to pleaſe one another, for their good unto Edification*, Rom. 15. 2, 3. (Not to countenance any in Uſurping over us, or impoſing on our Liberty) and diſſwade us from doing that, which may tend to the prejudice and deſtruction of any, by grieving their hearts, and laying them under temptations to ſin, *Rom.* 14. 1 *Cor.* 8.

1. As we are bound ſo to love one another, ſo we are likewiſe obliged by the ſame rule, *to walk and carry our ſelves lovely and deſirably one to another*, that ſo we may freely, heartily, and comfortably love each other without impediments, as we ought to do. For it is certain, and found true in experience, that Love is free and cannot be forced; neither can it fix on, and freely act towards any object but what is lovely; and the more lovely it is, the more ſtrongly it attracts and draws forth this Love. A

love

love of Pity and Benevolence there may be to an unworthy object, an unlovely person; but the love of delight and complacency must needs have a lovely and suitable object to fix on, and to take up withal. Hence it follows, that we are as indispensably bound to walk and carry it worthily, lovely, and desireably one to another, as to love one another. And undoubtedly this is one of God's Holy ends in commanding, and so vehemently charging his People to walk blamelesly and worthily towards one another; that they may not obstruct but encourage, provoke, and draw forth his love in their hearts one to another, as they are bound to do.

2. And as we are so bound to love, and to walk lovely one towards another; *so our love is to be ordered, directed, and measured out to one another*, as the degrees, though not as to the truth and reason of it, *according to what we do, or may see, if we will, of the Image and Grace of Christ shining forth in each others words and deeds, carriages, practises, and performances.* For if we love each other upon the true Gospel reasons and grounds, it is certain that we cannot love all alike, or in the same degree of delight and complacency; and that because all are not alike lovely. All are not alike Holy,

Spiritual

Spiritual, and uſeful, neither are all alike meek, ſerious, and humble. All are not alike wiſe, faithful, diligent, ſweet, ſavoury, kind, affable, courteous, loving, zealous, warm, conſcientious and dutiful, and therefore all are not alike objects of Love. But all that ſeem to have the Root of the matter in them, and walk anſwerable to their Profeſſion, they muſt be ſpiritually and ſincerely loved, (although they are not ſo lovely as others) according to what may ſeem to be lovely in them. The Apoſtle diſtinguiſhes between a meer *Righteous man and a Good man.* Rom. 5. 7. And tells us, *that for a Good man,* not for a meer Righteous man, *one will even dare to dye.* The Good man there, is the Uſeful, Humble, Wiſe, Serious, Holy, Zealous, Faithful and Lovely man, and ſo a much deſired and lovely object.

2. As we are bound by our Covenant, and the Laws of Chriſt, ſo to love one another, *ſo to live in Peace, Unity, and Concord one with another.* We are indiſpenſibly bound to live in Peace together, and *to follow things that make for Peace.* We muſt avoyd all Diſcords, Strifes, Debates, Contentions, and Brawlings, and whatſoever hath a tendency thereunto; for they are an Abomination unto God, and exceed-

ingly prejudicial and ſcandalous unto the Houſe of God. God will not have a Hammer heard, nor any knocking in his Holy Temple at any time among, or by themſelves. *Bleſſed are the Peace-makers*, but *Accurſed* are the Contentious and Peace-breakers. God loves Peace, Unity, and Concord in his Houſe, and among his Houſhold, Servants, Friends, and Children; and his ſoul hates all Conteſts, Variance, Schiſm and Clamours there. He abhors and loaths all breaches and diviſions in his family, and will not ſuffer the Authors of them to go always unpuniſhed. Diſcord and Peace breaking is very Pernicious and hurtful unto a Church, in hindering good works, and in promoting and fomenting of many evil works. All Strife and Diſcord in the Houſe of God, or in Families, are the apparent fruits of the Fleſh, of Pride, Wrath, Envy, and other hateful Luſts, and of the Devil alſo, who delights in breaches, and in promoting Diſcords amongſt Brethren, who ſhould dwell and ſerve God together in Peace and Unity. Therefore all private and perſonal wrongs, injuries, and offences, muſt ceaſe and fall down before the great work and duty of Peace. Little things and intereſts muſt give place to the great concernments of God, and the happineſs and welfare of the Church;

and

and we must deny our selves for Love and Peace sake. Wo be unto such, who can freely Sacrifice the Churches, or their Families Peace and Concord, unto their own Interests, Lusts, Passions, Pride, and Humours, and cares not much what becomes of them, so that they may satisfie their own Lusts and Fancies, obtain their own Ends, and gratifie their Humours: Such as do so, are much unlike God, and very much like the Devil, who is the great Peace-breaker; but God is a Peace-maker, Love, Peace, and Unity, are the great Things, Works, and Duties, that we owe one to another; and that wherein the Churches Happiness and Prosperity doth consist.

Love unto, and Peace and Heart-Union with one another, will be some of the great Preservatives of us, and of our well-being as Christians, and as a Church; and without these, we shall not be able to subsist, or (by any means) thrive or prosper: For God will not (cannot) delight to dwell in that House, where Love and Peace doth not dwell: But he will either utterly forsake it, as being hateful unto him, or with-draw his Blessing from the Means of Grace; as that they shall never do us good: And what a sad and deplorable Condition shall we then be reduced to? Our soveraign Lord,

and King, ſtrictly charges us to live (and walk) together in Love and Peace; to take ſpecial heed, and beware of Peace breaking; and carefully, with all poſſible Diligence, to avoid and eſchew all Striſes, Diſcords, Quarrels, Diſunion, Schiſms, Diviſions, Diſputings, Variance, and Contentions, and that, for His own Sake, for our own and others ſakes too; as the Scriptures abundantly teſtify to us. *Heb.* 12. 14. 1 *Cor.* 1. 10. 1 *Cor.* 1, 2, 3, 4. 1 *Cor.* 11. 18. 2 *Cor.* 12. 20. *Eph.* 4. 3. 1 *Cor.* 13. 11. 1 *Cor.* 14. 33. *Rom.* 14. 19. 1 *Theſ.* 5. 13. *Jam.* 3. 14, 15, 16, 17, 18. *Mar.* 9. 50. *Mat.* 5. 9.

Peace is one of the Glorious Fruits of the Spirit, which all true Believers have, as for their own Serenity, and Comfort within; ſo that, it may exert it ſelf, and help us to live in Peace and Unity, one with another, in Obedience unto the Will of God, and in purſuance of our Covenant-Engagement. And we may be all aſſured of this likewiſe, That if we do not live in Peace and Unity one with another, God will not ſuffer us to live in Peace with Him, nor with our ſelves: But if we do indeed, make it our buſineſs to live to God, and walk with Him, and in Love and Peace one with another, we ſhall enjoy the Bleſſed Fruits of it in our own Souls; and that, by having the *God of Peace,*

and

and the Peace of God, which passeth all Understanding, to abide with (and in) us; which will be our Glory and Joy: and we shall thereby, manifest our selves to be (and have) the Testimony of the Spirit in our Hearts, to assure us, That we are the Lords special and peculiar People indeed; and that the Lord hath given one to another in Love and Mercy, for our mutual Good, Profit, and Happiness.

3. We are bound by our Covenant, and Christs Laws, *to take care of, and to watch over one another, for our good and safety*; to prevent our falling into sin under Temptations; and if falling, or fallen, to give such our helping-Hand, to lift them up again; Heal and Restore them, with the Spirit of Wisdom, Meekness, and Compassion, *Gal. 6.* 1, 2. We are (and ought to be) in Practise, each others Watch-Men and Keeper; and not in a careless and regardless manner, to neglect each others Wel-fare; and not minding, or caring how it is with, or what, becomes of one another; what they do, or they leave undone; nor how they walk, and carry themselves in the House of God: Such a *Gallio*-like Spirit, is very unbecoming the Gospel of Christ, and our Holy Profession; and the Love and Kindness we pretend to have, and should have one for another.

We ought to observe and mind, who do neglect their Place and Duty in Church-Assemblings together, that we may know the Sheep that do at any time absent themselves from their Fold, and to enquire after them; and understand the Reason, or Pretence, of their absence or straying: That if we find them causeless, or the Reasons of their Neglects, such as will not hold weight in the Ballance of the Sanctuary, we are to admonish them and exhort them to amend. And by this Means, and Duty of Watchfulness, we may see who are Faithful and Constant in their Work and Duty, in the Publick Meetings, and in other things; and take occasion, to Encourage such in persevering in their Work and Duty, and strengthen their Hands to continue in well doing; whereby we are a *Praise to them that do well*, and Helpers of them to persist, and grow better and better; and do evidently declare, That we are on each others Hearts; and that we do truely Love, Respect, and seek the wel-fare of one another indeed and in truth. God unites his People together, and makes them one Body, Family, and Houshold; that they may have Opportunity for and that may be Fellow-helpers of each other, (as the Members of the Natural Body are) in the Church. And indeed, without

without this our Church-Union, and Relation, signifies little to our Mutual Profit or Advantage.

The Holy Ghost tells us, That the Church at *Corinth*, was a united Body, made up of many Members, 1 *Cor.* 12. 12,--28. And there he shews one of his great Ends, in making them a Body of several Members, *Ver.* 25, 26. *It is* (saies he) *that the Members should have the same Care one of another*; namely, as of themselves: *And* (saith he) *if one Member suffer, all the Members suffer with it.* Now then, we must not neglect this Duty of Inspecting and Watching over one another, but carefully perform it; not to find out *Motes* in one anothers Eyes, or to take occasion to Quarrel with one another, or the like; but for the Ends aforesaid: For, although this be chiefly the *Pastor*'s Work in the Church, yet it is every Members Work also. And if we expect, that God should take care of us, and watch over us for good; we must (as Fellow-Members) take care of, and inspect one another, in Obedience unto the Will of God.

4. *We are bound, and firmly engaged, and that all, and every one of us, to meet together, and Congregate with the Church, for the Celebration of Gods Worship, and Sanctifying of his Holy Name, in the right Observation of all*

his Ordinances therein; as often as She is called upon so to do: That we may altogether, perform Church-Service; and joyntly, in one unanimous Harmony, offer up to God our Church-Offerings. This Duty we cannot (neither may we dispense with the wilful Omission of) neither can any less Dispensation then what is Extraordinary, excuse or exempt us from; and such Providences as do clearly speak out, that it is the Will of God, we should forbear at such times, to Worship Him with Church-Worship: Because other-wise, we shall do our own Wills, and prefer our own Interests, and Pleasures, before (and with) the Practical Rejection of the Will and Pleasure of God concerning us: *For we are straitly charged, not to forsake,* in whole or in part (excepting extraordinary Occasions, and Providences) *the Assembling of our selves together*; for the Celebration of Ordinances, and Worshipping of God together, as a Church, and entire Body of Believers; *knit together in a Holy Band* for that purpose. *Heb.* 10. 25. For, by our own choyce, and voluntary consents, we are made, and become, one joynt Corporation, and Spiritual Communion, and Fellowship: We are a distinct and entire Body, Temple, and united House, and Family of Christ; and by the Holy Will of God, we have (by giving each other the

Right-

Right-Hand of Fellowſhip) knit our ſelves together in the Bond of Love, and in one Will and Duty, to ſerve the Lord together, at the ſame Time and Times, in the ſame Place, under the ſame Miniſtry and Inſpection, and in the ſame Ordinances of Divine Worſhip. And now, we have again bound our ſelves, to live and walk together in joynt, mutual, frequent, entire, and conſtant Communion together; as a diſtinct and entire Body, or Church: And ſo, we have taken, received, and accepted, and given up our ſelves unto the Lord, and unto one another by the Will of God; 2 *Cor.* 8. 5. in a near, cloſe, and Spiritual Fellowſhip; that we might mutually (and joyntly together) meet to Worſhip God, *as with one Heart and Mouth*, Rom. 15. 6. and not leave and deſert one another at our own Will and Pleaſure, as many of us have too often done; but now we muſt do ſo no more. Moreover, The Lord Jeſus comes to *Viſit his houſhold*, when they are Aſſembled together, to Worſhip, and to meet Him with their Church-Offering, *Exod.* 20. 24. *Iſa.* 64. 5. 2 *Cor.* 6. 16. *Rev.* 2. 1. *Rev.* 21. 3. And he narrowly ſearches, and obſerves, who is preſent, and who is abſent; and why ſuch are not there. And it will not ſatisfie him to ſay, they Worſhipped elſe-where at that

time, unless He called them by some Extraordinary Hand: For he expects (as well he may, he having them in Bonds so to do) at such times, no less than a whole Church-Service; and he will not be satisfied with a Part, instead of the Whole Oblation, due to Him from the whole Church together (except he Himself hath hindred them); and it is their Duty, yea, the Duty of every own of us, to concur in one, to offer unto God a whole Church-Offering, when we have opportunity so to do; and not to leave the Work in the hands of some of our Brethren, whilst others of us are doing our own Wills, and finding our own Pleasures elsewhere; when in truth, our Place and Work was in the Church, and there Christ expected to find us; and came to Receive the joynt Offering of the whole Body, and every particular Member thereof, in an entire, united Harmony. One Member is expected there as well as another; and one is bound in Duty, and ought in Conscience to be present, and do his Homage, as well as another. One is not free, and another bound; but all the Members are under the same Obligations.

We have spoken somewhat of this before, with respect to God, and shewed, That this was one of the External Duties that we did owe to Him: But referred the further

Consideration

Conſideration of it, as it Reſpected our ſelves, or one another, together with Chriſts Concernment in it, unto this Place.

And therefore, we ſhall yet more fully open our Hearts to one another in this Matter; it being weighty, and of exceeding great Concernment to God, JeſusChriſt our Head, to our own Souls, and unto one another; yea to every Individual Member of the Church, in particular.

And we muſt ſay, what is upon our Hearts, and that which ſeems to all of us an undeniable Truth; that if this Duty of conſtant Worſhipping of God together, when the Church meets, and our being there, ſeem (or is accounted) a Bondage unto any of us, or that we can wilfully neglect it, it is our Sin; and it riſes on ſuch Accounts, or from ſuch Grounds, as theſe: (1.) Ignorance of our Duty and Priviledge in this matter. (2.) The want of experiencing the Profit and Good of Ordinances. (3) A careleſs, dead, luke-warm, and indifferent Spirit, and frame of Heart. Or, (4) Want of Love to God, and his Ordinances, to one another, and the Soul. Or, (5) A Carnal Mind, and Worldly Heart; or a Soul ſwallowed up in Earthly Things. Or, (6) Hardneſs of Heart, and a great want of Tenderneſs

of

of Conſcience. Or, (7) It is to be feared, that there is a ſad Breach between God, and the Soul. Or, (8.) That the Heart is departed, and gone far away from God. Or, (9.) That the Conſcience is under much Guilt and Defilement. Or, (10.) That they are under ſome great Temptation of the Devil. Or, (11.) That Grace is in Bondage to ſome Luſts, Or, (12.) That they have made a kind and degree of Shipwrack of Faith, and a good Conſcience. Or, (13.) That they are in League with ſome Sin, Carnal Self, or Worldly Intereſt. Or, (14.) That the holy Will of God, and their Duty is forgotten, or ſwallowed up in the Will of the Fleſh. Or, (15.) That they have loſt their Appetites and Reliſh, their Spiritual Taſtes, and their holy Deſires, Hungrings, and Thirſtings after Chriſt and Heavenly Things. Or, (16.) That they have forgotten the Covenant of their God, and the Obligations they are under, to keep their Places, and conſtantly to perform their Duties in the Church. Or, (17.) By reaſon of Prejudice againſt one, or another Member, or Offence given or taken, Or, (18.) From a baſe Account of the Church, or Contempt of the Miniſtry therein. Or, (19.) Their being weary of Chriſt's Yoke. Or, (20.) For ſome corrupt Principle received

ceived, or Deluſion of Mind; as ſuppoſing they are at Liberty, notwithſtanding the Laws of Jeſus Chriſt, and their own ſolemn Engagement, to do what they pleaſe; and that they are not under any Obligation of duty to the Church, no more than to others. For if theſe or ſuch like ſtumbling Blocks were not in their way, but the contrary were found in them, How could they (without Horror and Bluſhing) neglect their Place, Work, and Duty, in the Church? where they might have Communion with Chriſt, and very much profit their own Souls; comfort and encourage their Fellow-Members, and the Miniſtry, and prevent the Temptations, and ſtumbling-Blocks, that they lay in their Brethren's way, by their careleſs and ſinful Neglects.

Moreover, Some may be deluded with Imaginations, that they can profit more elſewhere; and therefore, they will with-draw from their Place and Duty in the Church. But what do they leſs (thereby) than charge God with folly and cruelty: As if he had called, and put them into ſuch a Church or Family of His, with their free choice, and conſent; and bound them up to their Duties and Priviledges there, to their Hurt and Detriment, and Souls Diſadvantage. Yea, there is horrible Diſtruſt of God in the

the Caſe; and alſo, a limiting the holy One of *Iſrael*, as if he would not (neither could Bleſs them in their own Place and Duty, as much as in a Place where they are not called to be, when the Church meets to Worſhip God: Neither can they prove, that they have any Relation to them, as to the Church to which they belong; or that God hath promiſed to bleſs them, when they are wand'ring from their own Fold unto Strangers.

Now, this being a Matter of high Concernment, and of great Moment unto God and us (as was ſaid); we ſhall (as we ought take the more notice of it, and affect our Hearts with it, and endeavour to keep it warm and operate in our Souls and Conſcience: For, by any of our wilfull or careleſs neglects of this Indiſpenſible Work, and Duty; we ſhall Rob Chriſt of his Due, wrong our own Souls, and injure one another.

1. *By neglecting this Duty, we ſhall render the Churches Service to Chriſt, Imperfect and Defective:* For, if ſome of the Family are wilfully, or through careleſneſs abſent, there is ſo much wanting in (and of) the Service to Chriſt; and ſo, it is more lame, weak, and inconſiderable Service: For although all that are preſent in the Meeting may acquit

quit themſelves well, and Worſhip God with all their Might, as Individuals, and as a Part of the Church; yet ſtill it is a defective Church-Service, becauſe ſome are careleſly wanting there. And we ſay again, That we do not (~~muſt not~~) Worſhip God in the Publick Church-Meetings, as ſo many Individual Believers; but in a Univerſal, United, Uniform Harmony; as if all the Church was but one Mouth, Heart, and Soul, in one and the ſame Body, *Rom.* 15.6. *And aſſuredly, the wilful Abſence of any, doth much marr the Order, Concord, Beauty, Lovelineſs, and Harmony; and hinder the Uniform Glory, and Perfection of the Church, and the Service thereof; as it is, and ought to be, an entire and exact Church-Service, and Worſhip, unto Chriſt.* And as this Beautiful and Harmonious Church-worſhip and Service, is much hindred and marr'd by the wilfull abſence of ſome, *ſo by the unſeaſonable and irregular coming in of others unto the meetings of the Church.* For as they by late coming, do perform but a part of the Church-worſhip and Service to Chriſt; ſo the noiſe of their coming in doth tend to the diverting of the minds of ſuch as are preſent, and to the obſtructing of their attention. So likewiſe when our hearts and minds are not fixed and linck'd together on God, and with one

another

ther in the ſame Work and ſervice. But ſome do ſuffer their minds, eyes, and hearts to wander and divide from their God and duty in the Church. And when by the means of ſome, that which is intended for, and ſhould be an Entire, Harmonious, and Univerſal Church Service, is piece-mealed, divided, and cut in pieces (as it were) by any, it is not of that account in Heaven, acceptance with Chriſt, nor glory to him and profit to us, as it would be of, were it unanimouſly and univerſally performed by all together, as one united entire body.

2. *Such neglects are exceeding ſcandalous unto ſuch Conſcientious Members as are preſent; and it is influential to deaden and damp their ſpirits, grieve and ſadden their hearts, diſtract and trouble their minds, cool and alienate their affections, and ſo to hinder them from a free, chearful, and comfortable worſhipping of God.* For inſtead of ſtrengthening one anothers hands, and encouraging their hearts by our preſence; zealous aud cenſcientious performance of our duty together, we do by our careleſs neglects not a little weaken and afflict them. Evil Preſidents and Examples are exceeding powerful to produce evil effects in one another, as ſad experience ſhews. And who can once doubt but that Conſcientious Members hearts and ſouls muſt needs be

be ſorely grieved and ſtumbled, to ſee their fellow brethren and Siſters practically ſlight and deſpiſe them, and their own great duties and priviledges; making little or no account, or Conſcience of the Holy will and glory of Chriſt, their own Engagement to live and walk as Church-members, in the conſtant practiſe of all their Church-duties, and of their precious and coſtly means of Grace, and Communion with their Brethren, and fellowſhip with the Lord Jeſus; as they do too notoriouſly manifeſt by their ſinful neglects. Surely this cannot but grievouſly afflict us, as ſome of us do certainly know.

3. *Such neglects do grievouſly tempt eachother to ſin, and thereby expoſe us to ruin.* For by neglecting our places and duties in the Church meetings, we do excite and provoke one another to the like neglects and ſinful Omiſſions; to ſlight our Lord Jeſus and dear-bought priviledges, and to caſt our Church-duties behind our backs alſo. We tempt and provoke one another to wrong our own ſouls, *Prov.* 8. *ult.* and to forget God; to caſt off our regard unto his and our Covenant, and unto his holy Will, and the order, beauty, welfare, and proſperity of the Houſe of God; and we tempt each other to wrath, diſpleaſure, and fretting at, and judge and cenſure one another too ſeverely. We tempt

one

one another to disobedience against Christ, and to trample upon Christ's power and discipline in the Church; to turn our backs on the good ways of God, and to become Apostates from the Truths and paths of Holiness; yea to do that which may (if God prevent it not of his free Grace) break and destroy the House of God, cause his Name to be Blasphemed, and in the end damn our souls. For wilfull or careless Omissions of known duties, make way for, and have direct tendency towards the committing of the foulest Abominations, as the Scripture witnesseth, 2 *Sam.* 11. 2 *Chron.* 16. *Heb.* 10. 25, 26. and elsewhere. By such neglects we tempt one another to entertain unworthy thoughts of the ways of God, and to hate rather than to love one another.

4. By such neglects, *we do greatly reproach, slight, discourage our Ministry, and thereby make it less powerful and profitable, unto our souls.* For as 'tis said that encouragement makes an *Orator*, so experience shews that a Churches encouraging of their Ministry makes it more warm and strong. For as a cold, careless Congregation hath a direct tendency and powerful influence to cause a cold Ministry and careless Administrations to them: So on the contrary, a Lively, Zealous, Holy, and Unanimous Congregation, who

by

by their free, constant, willing, and harmonious presence, do manifest their love and respects to God, his Ordinances, and their own Souls; and also unto their Ministry: They do thereby very much encourage, animate, comfort, and strengthen their Teachers and their Ministry, as they are charged to do, *Heb.* 13.17. 1 *Thes.* 5. &c. For we know that there is a vast difference between labouring under discouragements and encouments, especially such great and cogent ones as these are.

We are indispensibly bound by the Laws of Christ, the welfare and happiness of our own Souls, and by our solemn engagement to do all we can, that our Teacher may discharge his duty and Minister unto us, to the highest advantage he can, *with joy, and not with grief.* And we cannot but judge, but that our unanimous presence in, and serious observing of the worship of God together, will greatly encourage and rejoyce him in his work; and that the contrary will greatly afflict, grieve, offend, and sadden his heart which is, and shall be a matter of great concernment unto us all.

These are some of the Evils and Mischiefs that will attend and inevitably follow the careless neglect of our places and duties in our Church-Assembly; all which we must care-

carefully avoid and prevent by our constant, serious, and conscientious attendance there.

5. We are bound by our Covenant, and the holy Laws of Jesus Christ, *to Teach, Instruct, Exhort, Warn, Comfort, Admonish, Reprove, Provoke, and Stir up one another to love and to good works*; 1 Thes. 5. 11, 14. Mal. 3. 16. 1 Thes. 4. *ult.* Heb. 3. 13. Heb. 10. 24, 25. Jude 20. Rom. 12. Gal. 6. 1, 2. We must lift up such as we know are fallen, heal, restore, and call them back again unto Repentance, and not suffer them to abide in their Sin, lye under their Temptations, and wander from their Sheepfold, We stand in need of these works and offices of Love one from another, and the right performance of them will be of good use unto each other. We must not live to and for our selves, nor mind & follow our own personal interests, so as to forget or neglect these & other relative duties one to another: For we are not embodied together, and blessed with gifts, experiences and opportunities only for our selves, but for the profit and benefit of one another too.

Therefore we must *Wisely, Warmly, Chearfully, Willingly, Heartily, Sincerely, Constantly, and Unweariedly mind and do these and other good works one to another*, in love and obedience to Christ, and in love to one

another

anothers ſouls; for ſo is the will of Chriſt concerning us. For we are as one Body or Family of God, and Members of the Church, included, and ſo nearly intereſted in each other, as that (as was ſaid) we are not our own in the concerns of Chriſt, and the good of the Church, and one anothers ſouls: We are ſo cloſely knit together, and bound up in one another in thoſe reſpects, as that we are nearly and greatly concerned and included, in whatever good or evil there is amongſt us. So that it may not, muſt not ſeem an indifrent thing unto us, whether the whole Church, or any Members thereof do well or ill, thrive and proſper, or wither and decay. Whether they mind and practiſe their duty, or whether they neglect it. Whether they be holy or ſinful, wiſe or fooliſh, vain or ſerious, worldly or Heavenly, juſt or unjuſt unto men, or whether they do grow and flouriſh in grace and in good works, or in ſin and evil works. Whether they walk with God, or with ſin and the world, whether they be faithful or unfaithful, or whether God and his ways be Honoured or blaſphemed by their walkings? Certainly, we are ſtrictly bound to do all we can to help each other Heaven-ward, and to promote Grace, Holineſs, and Righteouſneſs in the hearts and lives of one another. We muſt lay out our

parts

parts and ſtrength ſometimes in this Service, as often as we may, and not ſuffer our carnal eaſe, and worldly matters to hinder it. We muſt hand out what light and heat, what experiences and abilities we have, to encourage and provoke one another to practiſe our duties, and rightly to obey the will of Chriſt in all things, and to walk with him in Faith and Love, Peace and Comfort? *That the Name of our Lord Jeſus may be glorified in us and by us*, 2 Theſ. 1.12. and that we may be a Shining, Excellent, Thriving, Glorious, Holy, and United Church, *without ſpot or wrinckle*, and that we may be able to ſtand in the evil day that is coming on us. That the Lord God may delight in us, and that he may dwell and walk in the Midſt of us, and rejoyce to do us good, and enrich us with his unſearchable fulneſs of Grace. By which performances we ſhall enjoy the peace of God in our own Boſoms, and be glorious inſtruments of ſpiritual good and profit to one another, which will aſſuredly yield us a Revenue of Glory too at the laſt day.

6. And as we are obliged to perform theſe duties one to another, *ſo to give all poſſible encouragement to one another in their performance of them.* And that as by Praying one for another, that God may enable us, and draw forth our hearts to care, diligence, and faithfulneſs

fulneſs therein; ſo by manifeſting a free, humble, ſerious, meek, and ready frame of heart and ears, to receive, entertain, and accept who-ever and what-ever they ſhall offer to us for our good, in the purſuance of their duty. To hearken to, and thankfully and readily receive whatever we have to ſay, with meek and humble hearts and carriages one to another. Surely ſuch receptions of, and carriages one to another in our performing of the aforeſaid duties, are exceeding neceſſary towards the well-performance of them, and obtaining the ends of them too. For they being relative and neceſſary duties for our well being, the hearers and receivers muſt carry themſelves well and reſpectively towards the Speakers and performers of them, as well as the other are to ſpeak or perform theſe duties unto them: And this muſt be very carefully heeded and minded, or elſe all theſe good works and profitable duties will fall to the ground.

For if we ſhould carry our ſelves proudly, regardleſly, or diſdainfully one to another in our performance of them, we ſhall not only wrong our own ſouls, grieve and afflict the hearts of our Brethren, who are labouring to do us good; but we ſhall practically forbid them to do their commanded duties to us, and yield obedience unto the holy will of

God in their conſcientious performance of them. And we ſhall by ſuch unworthy carriages declare that we are more *like Dogs than Children*, and ſuch as are ruled more by our Pride, Paſſions, and Luſts, than by the Grace and Holy will of God.

The duties (as was ſaid) are relative; if ſo, then I am as much bound in duty to hear my Brother Teach, Exhort, and Admoniſh me, as he is bound to ſpeak and do theſe duties unto me. For the ſame Laws that binds *Paul* to admoniſh *Peter*; when need requires; the ſame binds *Peter* to hear and receive *Pauls* Admonition. And both are to take heed and beware that they do not neglect, hinder, or marr the work by any means, in any way, or by any indiſcreet, paſſionate regardleſs, or unworthy carriages, words, or Actions; and whoever of us ſhall be found guilty herein, either by neglecting the duty of ſpeaking, or the duty of hearing, and rightly receiving of what is, or would be ſpoken to us for our good; God will judge them, and they ſhall bear their own Judgment, whoſoever they be; as the Apoſtle ſpeaks. If he or they that ſhould ſpeak, ſhall refuſe to do it, when called to it; and if the Hearer refuſe to hear as he ought to do, the ſin will lye at their own doors, and the other will be blameleſs in this matter; *Gal.* 5.

10.

10. *Col.* 3. ult. *Matth.* 18. *2Chron.* 16. *2Chron.* 36. God hath ſeverely puniſhed ſuch as would not hear others ſpeak unto them for their good, as the Scripture abundantly teſtifies; as *Prov.* 29. 1, &c.

7. *We are bound to pray one for another, as heartily, earneſtly, and unfainedly as we do for our ſelves; and likwiſe ordinarily for the ſame Spiritual mercies, that we do for our own ſouls.* And undoubtedly, if we are indeed the Adopted Children of God, we are as really concerned at the Throne of Grace, for each other as for our ſelves. We have the ſpirit of Prayer given us, and alſo intereſt in Heaven, and free acceſs to God for others as well as for our ſelves.

We are commanded and charged, and we are taught and encouraged to pray for our Brethren as for our ſelves, *Matth.* 6. *Jam.* 5. And true and unfained Love to Chriſt, and to one another, will move and conſtrain us to do it. And if we are commanded to pray for our Enemies, and for all men, 1 *Tim.* 2. 1, 2. *Matth.* 5. 44. then how much more are we bound to pray for our Brethren, and Fellow members of the ſame Houſhold? And as we ſhall gain by one anothers Prayers, ſo God will not *forget to reward this work and labour of Love*, but he will *return them into our own Boſoms*, Pſal. 35. 13.

8. We are bound to *Repent of our ſins, and to give all poſſible ſatisfaction to ſuch, as we have any way wronged by Carriages, Words, or Deeds, either by Omiſſions or Commiſſions:* And as we ſaid before, that True Love to one another will move and conſtrain us to do it without asking, if it be not obſtructed by our Luſts.

Chriſt enjoyns us to forgive one another, (as aforeſaid) and by the ſame rules we ought to Repent, and give what ſatisfaction we may to one another, for all real and apparent wrongs or injuries done. For as it is each others due from us, ſo it is our indiſpenſible duty; and without this, we cannot ſay that our Repentance is right towards God. If we have grieved the hearts, or wounded the good names of any, by Backbiting or Reproachful words, we ought to heal and reſtore them again: And if we have by any means ſpoken or done, that which may prejudice the heartsof any againſtthem, we are to do all we can to root that Prejudice out of their hearts, leſt it ſhould turn into a burning Feaver of Hatred againſt their perſons, or hinder hearty love to them. For as our Forgiveneſs muſt be true, hearty and practical, ſo muſt our repentance be alſo. When we have wronged others, it is not enough that we repent of it before God, but

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we must do so to them likewise, and endeavour thereby to remove all causes of Jealousies, future Quarrels, and all Stumbling-blocks out of the way of hearty Love. Our Repentance to men in such cases, must be the same for kind, that it is towards God; namely, free, hearty, deep, humble, and open, and we must shew to them, that though we were, or did seem to be their Adversaries; yet that now we are their cordial Friends. If we have detained their dues from them, yet now we will do all we can to satisfie them, and give as clear proof as we can to their conviction and satisfaction, that we are convinced that we have sinned against God, offended them, and that we do now unfainedly Repent of all.

9. We are bound to *forgive one another so, as to forget and bury all offences in perpetual Oblivion*; (except the offences are again renewed) and so to forgive them, as to remove and quite extinguish all Rancor, Wrath, Grudges, Censurings and Prejudices out of the heart; and (as hath been said) to renew Love and Friendship again, as if there had never been any offence given or taken. *Col.* 3. 13. *Eph.* 4. ult.

10. We are bound also *to do good for evil to one another*, Math. 5. 44, 45, 46, 47, 48. Rom. 12. 14, 17, 19. 1 Pet. 3. 9. This is a

hard leſſon and work to Fleſh and Blood, but it is not inpoſſible to Grace and the New Creature in us, helped by the holy Spirit. For we can do all duties chearfully through his ſtrength, *Phil.* 4. 13. We have Covenanted in the fear of God, unfainedly to endeavour to conform unto, and practiſe the whole will of God in one thing as well as another, in the hardeſt as well as in the eaſieſt duties. Now this is the will of God, and our duty as well as any other, and we may have occaſions given us for the performance of this duty, as well as others. But let all of us be admoniſhed in ſeaſon, that we give not one another by our evils, any occaſion for this work; for it will coſt them dear at laſt. But we ſay, that thus we muſt do when occaſion is offered us by any. And in this work we muſt be like our Heavenly Father, who hath and doth often do good for evil to us, and to all men; and therefore we muſt do ſo too, unto ſuch as abuſe and wrong us; and not by any means, at any time render evil for evil to any man.

11. We are bound to endeavour unfainedly all we can, *that we do not wrong, offend, or any way, in any thing, prejudice one another, or do that which may be ſcandalous or offenſive unto any of us.* Or that may reflect on the holy Name and ways of God, or any way

way marr or blemish the Beauty and Harmony, or Reputation and Glory of this House of God, or that may any way tend to the breach or disquiet of the order, peace, and unity of the Church: As

1. *We may not speak reproachfully or disdainfully of one another*, nor utter any contemptible and vilifying speeches of one another, although we may under unsuspected prejudice in our selves, think that they have not done, nor carryed it well towards us. We may not speak of one another any thing behind our backs, to any person, that which may be matter, or an occasion of offence or reproach, except it be in the discharge of our duty to such as have sinned, according to the rule of Christ, for their amendment: And therefore, whatever sinful liberty we have taken to do this evil work heretofore; yet now we must neglect, avoid, hate, and abhor it, or we shall never be able to live in Peace and Love, nor keep the Church pure from Offences, Rents, and Schisms.

2. *We may not imagine, nor entertain Jealousies, Suspitions, or uncharitable thoughts, and rash judgings in our hearts of, or against one another.* But we must for ever abhor the appearance of this evil, and by no means countenance or indulge such thoughts in our hearts. For we ought always to judge and

hope the beſt of one another, according to that which we do undoubtedly know of good in each other, and what we do certainly know to be evil, to endeavour to amend it, until obſtinacy in Sinning renders them uncapable of our Charity.

3. *We may not be Tale-bearers, Tatlers, or buſie Bodies, in one anothers Matters, that do not concern us*: This hateful Evil, muſt now be abominated and eſchewed, and never any more be heard or found amongſt us: For, it is contrary unto the Will of God, our own engagement, and prejudical unto the Church, and one another.

4. *We may not divide into Parties; nor in any way (by any means) make any Schiſms, or Rents in the Church*: But to do all we can to preſerve Love, Peace, and Unity, among our ſelves.

5. *We muſt not give Ear, or hearken unto Tatlers, Tale-bearers, or to Back-biters, and Whiſperers Tales of one another.* We may not countenance or afford them, any Encouragement for a Moment; but Rebuke, and Caution them; turn a Deaf Ear unto them, and ſhew them the Error of their ways, the Wickedneſs of it, and the ſad Effects of ſuch condemned Practiſes, and hateful Words: And to tell them, That as they have not their Tongues given them for

ſuch

ſuch a uſe, ſo we have not ſuch vile Ears, as to hearken unto them.

6. *We may not neglect our Preſence, or Place, Work and Duty, in the Church, when they meet together, to Worſhip God*; Nor abſent from the communion at ſuch times, but on extraordinary Occaſions, and Obſtructions; but never at our own Will and Pleaſure: or becauſe we are willing to neglect the Opportunity; not of Neceſſity, but for filthy Lucre ſake, or ſome way or other, to pleaſe and gratifie the Fleſh, or pleaſe our Fancies.

7. *We muſt not ſuffer Sin to lie on each other*; *or let ſuch alone in their Sins, as we know have ſinned*: *and for ought we know, have not repented, nor been convinced of their Evil.* We muſt not let them alone, and wink at their ſins, or ſuffer them to go on, or abide in Impenitency; but ſpeedily, ſeriouſly, wiſely, and humbly, to give ſuch our helping-hand, to reſtore and heal them: And if neceſſity require, to proſecute our Admonitions to the utmoſt Extent, mentioned in *Matth.* 18. that if they remain Impenitent under all Admonitions, they may be cut off from their Member-ſhip; that the Church contract not the Guilt of their Sins, but clear themſelves; and that the Sinners Souls *may be ſaved in the Day of our Lord*,

1 *Cor.* 5.

8. *We may not carry our ſelves proudly, and ſtrangely, towards one another*; Becauſe it is hateful, and tends to the ſtirring up of Wrath, and other Luſts, in the Hearts of Beholders; and to the quenching and breaking of Love and Peace, and to the Alienating of our Hearts one from another.

9. *We muſt not raſhly, harſhly or uncharitably, Judge or Cenſure one another*; But carry our ſelves unto, and do to others, as we think they ought, and would have them do to us, in the like Caſes: And ever judge of one another, according unto the Holy Rules of Juſtice and Charity, as Commanded.

10. *We muſt not carry about, and ſhew a bitter, ſowre, peeviſh, paſſionate, haſty, and wrathful Spirit; either among our ſelves, to any Relations, or to other Men*: But in all our Converſation, ſhew forth a ſweet, meek, quiet, pleaſant, and lovely Spirit; ſuch a Goſpel, Chriſt-like Spirit, as may Commend us to the Love and Acceptance of all Men, and Adorn the Goſpel.

11. *We muſt not come to the Ordinances of Divine Worſhip, and appear before God in* Zion, *with unprepared Hearts*: Nor with carnal, careleſs, Earthly, Indifferent, Formal, Luke-warm, and Prejudic'd Hearts, & Souls; eſpecially, to the Lords Supper. But pre-

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pare and get our ſelves in a meet and ſuitable Poſture and Frame, for the Service of the great God, and for Communion with the Lord of Glory; and to exalt and praiſe his Holy Name.

12. *We may not ſhew a ſlightly, vain, cold, and regardleſs Spirit towards God; or in the Things of God, before one another:* For, ſuch Poſtures and Carriages, are *Infective*, and powerful, to cool and quench the Warmth and heat of the Spectators, and to make them ſuch alſo; when they ſhall ſee ſuch a wretched Spirit in others. And it weakens Love; becauſe ſuch do thereby, make themſelves unlovely to them.

13. *We muſt not be angry at, or offended with, one another:* There have been Offences taken at Trifles, and very little Things; abridging one another of their Liberty, ſnuffing at them; cenſuring and judging of, and entertaining Prejudices againſt them, for light and inconſiderable Matters: Tying up our Brethren to our own Fancies, and Enthralling them to our Evil Humors; But we muſt do ſo no more.

14. *We muſt not ſpend our Viſits in vani, idle and fruitleſs Diſcourſes, and unprofitable Talk*; But in (and about) ſuch Subjects and Matters, as tend to our Edi-

fication, and to the *Miniſtring of Grace unto the Hearers*; that we grieve not the Spirit of God, carnalize and deaden, corrupt and vitiate, one anothers Hearts and Minds; but profit and better each other, by our Diſcourſes.

15. *We muſt not be Uncharitable, and hard Hearted, to one another; or neglect to help each other in our Needs, or to ſupply their Wants, and ſupport the Poor and Afflicted:* But we muſt be free and open-handed, pittiful and tender-hearted, to one another in Affliction; and ready to do all ſuch convenient Offices of Love, as we may.

16. *We muſt not envy the Proſperity of any, nor have an evil Eye at their Good and Happineſs, as is too common:* But we ought to rejoyce with them that rejoyce, and be glad to ſee them Partakers of many of God's free Donations; and not to grudge at his Bounty.

17. We muſt not ſlight, undervalue, or diſ-eſteem one another; but *in Honour preferring one another*, according to what is good and Praiſe-worthy in any.

18. We muſt not *defraud, fore-ſtall* or over-rich one another; but carefully diſcharge our Truſts, and perform our Promiſes; and give to every one their Dues.

19. Now there muſt be no *Feuds, or Quarrels*,

rels, between any of us; nor any Strifes or contendings amongst us. We are Travelling together (as we do profess) towards Heaven: If so, then we must not fall out by the Way; but walk in perfect Peace, and Hearty-Unity together, one with another.

20. *We must not slight the Ministry, or Discipline of Christ in the Church*; as some of us have too much done; or neglect to yeild all free Obedience, and give all due Respect and Conformity thereunto, according unto the Will of Jesus Christ our Lord.

These are some of the scandalous Evils, that we must avoid and eschew, hate and abhor; because they are dishonourable and and abominable unto God, offensive and pernicious unto our Brethren, scandalous and destructive to the Church, and injurious and dangerous unto our own Souls; as others like-wise of the same Import, not here mentioned.

Of the Churches Duties towards their Paſtor and alſo, of his to the Church: And firſt, to their Paſtor or Teacher.

NOw, having opened our Hearts, and declared our Minds, concerning our Duties and Obligations one to another, as Private Members; we ſhall here alſo mention ſome of the Duties we owe, and Works that we are bound to perform, unto our *Paſtor or Elders*: And likewiſe, of his unto the Church. And for Brevity ſake, we ſhall here onely mention the Heads of ſuch Reſpective Works and Duties.

We are bound by the Laws of Jeſus Chriſt our Head, and by our ſolemn Covenant, *To behave our ſelves towards our ſaid Paſtor, as to an Embaſſadour of Jeſus Chriſt*; and to reſpect him, in the Faithful and Conſcientious Diſcharge of his Work and Duty to the Church, and to perform all our Reſpective Duties unto Him, as to one ſent unto (and ſet over) us, for our good and well-being (in the Lord); by the Grace, Authority, and Appointment, of Jeſus Chriſt.

1. We

2. We are bound to *Love Him* for Christ's, and for his Work and Office sake; yea, to *know him, and esteem Him very highly, in Love for His Works sake*; and because it is the Will of Jesus Christ, we should do so, 1 *Thes.* 5. 12, 13. *Heb.* 13. 7.

3. *To pray for him in an especial manner*; that God may own and bless, strengthen, teach him and make him Wise and Zealous, Faithful and Diligent; and exceeding profitable in his Administrations, unto our own Souls and others that hear him; and that he may be an able Minister of the New-Testament, 2 *Cor.* 3. 6. *Heb.* 13. 18. 1 *Thes.* 5. 25. may holding fast, and *rightly dividing the Word of Truth*; *giveing unto every one, their Portion of Meat in due season*; and Faithfully, Constantly, and Unweariedly, *make full Proof of his Ministry*. He ought to be upon our Hearts, and remembred in our Prayers, when ever we are with God for our selves, or others: For we cannot pray too much for Him, considering the greatness of his Work, and his manifold Discouragements.

4. *To submit our selves unto (and obey) him in the Lord*, in all his Regular Administrations, for the Glory of Christ, and the Edification of the Church, *Heb.* 13. 17. *Obey them that have the Over-sight over You,*

and

and ſubmit your ſelves; for they watch for your Souls; that they may do it with Joy, and not with Grief; for that is unprofitable for you: Namely, To do that unto him, or ſo to carry our ſelves, as to cauſe him to do his Work with an aggrieved Heart; that will prove Detrimental unto our Souls: And therefore, for Chriſt's, and our own Souls ſakes, we may not grieve and afflict him; for by ſo doing, we ſhall offend and grieve the Lord Jeſus, and make his Miniſtry unprofitable. He hath *Authority* from Chriſt, to *Command, Teach, Exhort, and Rebuke*; and that *with all Authority, which no Man may deſpiſe*, 1 Tim. 4. 11. Tit. 2. *ult.* 2 Tim. 4. 2. If ſo, then it neceſſarily follows, We muſt obey.

4. *To ſympathize with him in his Sorrows, Tryals, and Afflictions; and to encourage, ſtrengthen, help, and comfort him; to ſtand by him, and help to bear his Burdens with him, and for him; and not to leave him unto himſelf, to grapple with them alone*: For, if private Members are to do ſo with (and for) one another; then much more for them; whoſe Works, Tryals, and Difficulties, are greater, and their Encouragement, Comfort, and Wel-fare, their Work, Office, and Buſineſs, of greater concernment unto the Whole; the Name and Intereſt of Chriſt

Christ, and for the Salvation of other Mens Souls.

5. *We must attend on his Ministry, and not desert nor neglect it on any account, at our own Will and Pleasure:* For, as it is a Duty that we do owe to God, and the Church (as we shewed before); so it is a Duty that we stand engaged in to him also: For by the same Law, Rule, and Reason, that our Teacher is bound to attend to his Work in the Church, and to wait on us with his Administrations; by the same we are bound to wait on his Ministry. They are necessary Relative Duties one to another; to which we are mutally obliged; and the one may not more easily dispense with such Omissions, than the other: For even Reason it self will tell us, That if he is bound to Preach and Administer unto us; then we are bound to hear him, and to joyn with him in his Administration, and not to with-draw from them: For How shall he Preach, except he have Hearers to attend on his Preaching?

6. *It is our Duty to visit him*; and declare thereby, that we have due Respects for him, that he is in our Minds and Affections, and that we have him upon our Hearts, to Love him, encourage, and do him Good. We cannot but know, that our strangeness unto him is very offensive, and discouraging;

and

and that our free loving, and friendly Visits would very much refresh, and chear him; especially, if they are well improved in Profitable Discourses, and Soul-Advantages. Our *Pastor* must not only come to us, and declare his Love and Respects to us thereby: But we are also as much bound in Duty, to Visit him also: For else, How can he believe, that we are United together, in true Love and Affection; or that we do regard him, or his Ministry; or do indeed, profit by it.

7. *We must not blame, or speak Contemptibly of him, or his Ministry, behind his back*; Nor by any means, do that which may prejudice the Minds of any against his Labours; and thereby render them useless, or unprofitable. For, as it is a hateful Sin in the sight of God so to do; so, we shall thereby hinder the free Passage of the Gospel, obstruct the Interest of Christ, in the Inlargement of his Kingdom, by the Preaching of the Gospel; greatly wrong the Souls of such, whom we do prejudice against the Ministry; and gratifie the Devil, and our own Lusts thereby; and very much grieve and sadden, the Heart of him, whom we ought to Comfort, and Encourage all we can.

8. *We ought to joyn with him, and afford him our Help and Assistance, when he shall desire*

fire it; for the carrying on of any Good Work in the Church; and not to wave or neglect the Opportunity, or regardlesly to turn our backs on it any more. And when he shall call the Church together (for to do) that is in his Power; we are bound in Duty, to Obey and Conform to such Calls: For, we are engaged to *Obey him in all things in the Lord*; and without our doing of this, we know there cannot be any good Order, and Discipline in the Church; and so, all things will run to Confusion and Disorder among us.

9. *We are bound like-wise to make him Partaker of our Carnal Things, according to our Abilities:* For, it is the Will of Jesus Christ, *That such as Preach the Gospel, should Live of the Gospel*; and that, *They who wait on the Altar, should partake with the Alter*; *and that, such as are taught in the Word, should Communicate to him that teacheth in all good Things*: As they who Feed a Flock, *should Eat of the Milk of the Flock*, 1 *Cor.* 9. 7. to the 15th. *Verse Gal.* 6. 6. *Rom.* 15. 27.

And if the Ability of the Churches will admit of it, this maintenance should be such, that Pastors may be enabled to shew themselves patterns of charity unto others;

and

and to leave their families at death, in a comfortable condition, and this their maintainance ſhould not be eſteemed as a meer matter of charity, but as their juſt right ſettled upon them, by *Chriſt* the Law-giver to his Churches.

10. *We are bound like-wiſe, to vindicate him againſt the Reproaches, or Contemptuous Slanders of Men, ſo far as we can*; Act. 2. and to ſupport, and uphold his good Name, Honour, and Reputation, among Men, for Chriſt, his Name, Religion, the Goſpel and Churches ſake; and not to ſuffer him to be Traduced, and Scandaliz'd, when it is in our Power to prevent it; or to ſuffer him to lye under an ill Report, when we may remove it from him.

Of the Paſtor's duty to the Church.

2. AND as we are bound to theſe and other duties unto him, as to the Meſſenger of Chriſt to us, and as he ſtands in the Relation of a Paſtor unto us; ſo he is, and he doth hereby acknowledge himſelf to be under the obligation of many duties to us, which he is indiſpenſibly bound to obſerve, and perform unto the Church, in obedience unto the Lord Jeſus, and

and for the comfort, eſtabliſhment, and happineſs of the whole Church, and every particular Member thereof: As

1. *To Study, Read, and Meditate for them*; and to enrich his heart with the truths of the Goſpel, that he underſtanding what the will of the Lord is, he may boldly, rightly, and clearly *divide the word of Truth*, and Will of Chriſt unto us, by *ſound ſpeech* and doctrine, and be a true Miniſter of the Spirit, the Light, Life, Sweetneſs, and power of the Goſpel unto our ſouls; and impart unto us the whole Counſel of God for our conviction, Inſtruction, Comfort, and Encouragement in Righteouſneſs, 1 *Tim.* 4. 13, 14, 15, 16. 2 *Tim.* 2. 15. 2 *Tim.* 1. 13.

2. *To feed and nouriſh the Church*, build them up in Chriſt, and labour to enrich them with the words of Truth, *Acts* 20. 28. 1 *Pet.* 5. 2. He is bound and engaged to give unto them the Bread of Eternal Life, and to Educate them in Chriſt's School; and to labour and Endeavour to make the whole Church Holy, Heavenly, Sober, Serious, Spiritual, and Rich in good works, that they may be fat and flouriſhing, and uſeful in the Houſe of God. That the whole Church may be *blameleſs and harmleſs, and ſhine as glorious Lights in the midſt*

of

of a crooked and perverse Generation. That they may be strong in the Lord, and in the power of his might, and not to be like Children tossed too and fro with every wind of corrupt Doctrines, but be fixed and setled in the Truth.

3. And as he is bound to mind his Teaching, *so his Ruling-work also*; for tho' the *power of the Keys* are committed to the Church, to be executed by the brethren; yet he is the *Ruler*; tho' he hath helps of Government, (or such who are competently qualified for that great work) to assist him therein. To this necessary work he must attend as need requires, for the preserving of the purity, peace, and order of the Church, and that there may be no Rents, Breaches, or Schisms amongst them; but all may walk orderly in a close Union and communion together, as we are commanded to do,

He is a Watchman over the Church, and therefore he is bound to take heed unto, and watch over them, as much as he can, *Acts* 20.17,20, 31. 2*Tim.*4.5. 1*Pet.*5.2. He must watch their Opinions and Principles in Religious matters; as also their Walkings and conversations, if they be scandalous, or as becomes the Gospel. That he may by sound Doctrine endeavour to rectifie what is amiss, and to root out any corrupt Opinions that are sown in the

the minds of any, when they are known.

5. *He is bound to endeavour the preſervation of, and to maintain all the Truths of the Goſpel in their power and purity in the Church*; eſpecially when they are attempted or invaded by any apparent Errors or Erroneous Perſons, 2 *Tim.* 1. 13. *Tit.* 1. 9. He muſt not wink at, or let alone any corrupt Doctrines in the Church, but endeavaur all he can to diſſipate and ſcatter them with the word of Truth, and by ſound Scipture reaſons.

6. *His work is, and he is bound to adminiſter all the Ordinances of the Goſpel in and unto the Church*, according unto the order and appointment of Jeſus Chriſt, for his glory, and the profit, comfort and edification of the whole Church, as often as is requiſite and convenient.

7. *He muſt ſtand between God and the Church in the name of Chriſt*, and have his heart and hands lifted up to Heaven for them. He muſt be as the Churches mouth to God for them, and wreſtle with God; as with them when Aſſembled, in their behalf alſo: For as Chriſt hath made him, and we have choſen him to be as the Mouth of God to us, *Jer.* 15. 19. So he is to be as our Mouth to God or us alſo.

8. *He is bound to pray for the Whole Church*

Church in ſecret alſo, and that with all poſſible Importunity, Sincerity, and Conſtancy, *Phil.* 1. 9. *Col.* 1. 9. 2 *Theſ.* 1. 11, 1 *Theſ.* 3. 10. For as the Church is bound to pray for him in an eſpecial manner, ſo is he to do the ſame for the Church too. And that is not all, but he muſt have upon his heart, and pray in particular for for ſuch as are in Affliction, or under Temptation.

9. *He is bound alſo to reſolve Doubts and perplexing Caſes*, which are brought to him by any Members; and to diſpel and ſcatter, if it be poſſible, ſuch Clouds and darkneſs as may cover their minds, diſturb and afflict their ſouls, or hinder them in their comfortable walking with God, *Mal.* 2. 7. *Iſa.* 50. 4.

10. *He muſt have a choice, hearty, and ſingular love unto, and affection for the Church too, as they ought to have for him.* The Church muſt be exceeding dear unto him, 1 *Theſ.* 2. 8. And he ought to be affectionately deſirous of, and diſpoſed towards them, 1 *Theſ* 2. 8. and to be (in a ſpiritual ſence) his glory and joy, as he ſhould be unto the Church, 1 *Theſ.* 2. 20. He muſt love the Church as the Beloved of God and Spouſe of Chriſt; as the Lord's holy Temple, and the Habitation of his Holineſs.

neſs. And the more Holy, Serious, Faithful, and Heavenly they be, ſo much the more to love them. The Church muſt lye near and cloſe to his heart, and ſo muſt he on their hearts. He muſt love and eſteem them as the Sheep of Chriſt, & the Flock that is committed (by him) unto his charge, and they muſt love him and eſteem him as their Shepherd, and very much, free, hearty, cordial, and affectionate, true, and unfained Love there ſhould be between us and him; for ſo is the will of God concerning us. The Relation that is between him and the Church, is very near and great, Holy, & Spiritual; and therefore our Love and Reſpects to one another ought in duty to be ſo likewiſe. The Church is Chriſt's beloved Bride, and Flock of Redeemed Sheep, and he is given and appointed to be to her a *Nurſe*, *Phyſician*, *Shepherd*, *Watchman*, and *Inſtructor*. Oh then! what real, ſingular Love, and tender reſpects ſhould there be between them, and what ſpecial kindneſs and care ought they to ſhew one to another.

II. *As the Church ſhould viſit him (as was ſaid) and manifeſt their regard to, and care of him, by their reſpective Viſits; ſo he ought to Viſit them* as often as he may, and pay his reſpects unto them that way alſo.

He

He muſt, when he can, ſee how they do, and adminiſter ſome profit to them, for the helping of them to run their race with joy; and they ſhould, as often as they may, do the ſame to him. We ought to help him forward in his work for us, by our kind and loving Viſits, and he ought to help us foreward in our work, by his kind and loving Viſits. He muſt take care of us as a Paſtor of the Sheep; and we ought to take care of him as Sheep of their Paſtor. Theſe are ſome of the Reciprocal duties, that the Church and their Paſtor are bound to perform one to another, to the glory of God, and in obedience unto his holy Will; all which we will do.

FINIS.

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